

HOLOS UNIVERSITY GRADUATE SEMINARY

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Essay #1

Event-Enfolded Time: *Meaning and Manifestation*

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INTRODUCTION

We are living in times that are both evolutionary and revolutionary. When these two terms are combined, we can see the ascent of humanity as an upward-trending spiral, with each successive layer denoting a new, higher octave of Being for our species.

Part of that Being to which we attend is our sense of time, a sense which is enmeshed within our personal, cultural, scientific, social, spiritual, and economic worldviews.

Another Part of that being, however, is Divine- and as Science opens, slowly and surely, to Conscious Agencies that are beyond our current human ability to know- and eventually partners with them- there will be huge leaps forward in both our knowledge and our ability to know, our worlds and our worldviews.

In this paper I would like to propose that both time and space are components of a higher order of manifestation, an *event*- and that the traditional linear view of time is equally an artifact of limited human thinking and an epistemological tool. This allows *meaning* to be the primary driver of evolution.

Events as defined here may be sequential or overlapping, nested or superposed; as they store both time and space it is not too far out to suggest that they store energy as well, and there is some scientific support for this view. We will look at a possible explanation for energy storage that is consistent with this idea.

I will use my personal “working hypotheses” as a framework for the theoretical propositions that I present here; these could also be considered to be “lightly-held” beliefs, for I arrived at most of them consciously, through intentional pursuits. (In my experience it is the subconscious beliefs that we hold on to tightly...).

THE PLANES

This *Being* that we are forms an amalgam containing mental components (ideas), emotional ones (feelings), physical presence, and spiritual attributes. Each of these attributes has been described¹ as residing in or producing a body, with all these bodies being hierarchically nested, one within the other. The “within” may be considered in a physical sense, like Russian dolls, but that concept will be limiting in some respects; interpenetration is more useful.

For clarity, I shall use 5 planes that are traditionally associated with esoteric thought:

- 1) The Physical plane, where our physical body resides.
- 2) The Etheric plane, less dense than the physical (Tiller’s “conjugate physical”)²
- 3) The Astral plane, home of the emotions (and “lighter” than the preceding two).
- 4) The Mental plane, which contains thoughts, concepts, and templates.
- 5) The Causal plane, which contains the Spiritual or Divine part of our Being.

There may be planes above (and within) these, according to different traditions, but these lower five shall suffice for the purposes of our discussion. See Figure 1.

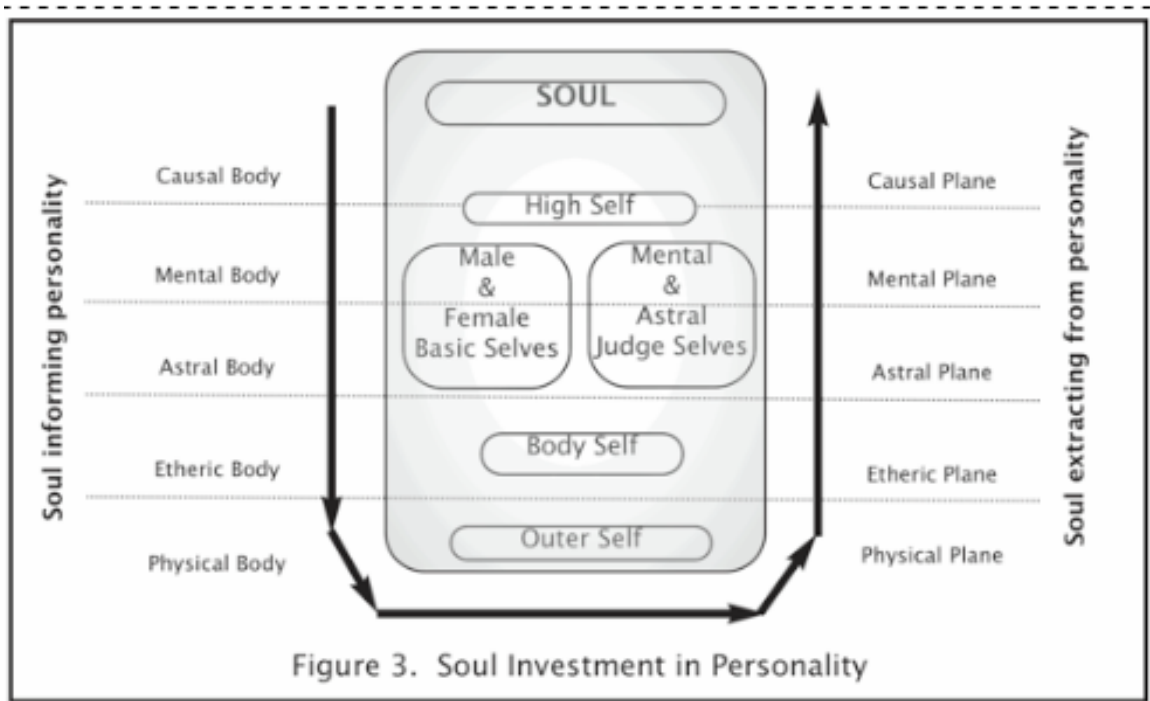


Figure 1: The Planes of Being and the Locus of Inner Selves (from: H. and J. Grady, *Explorations with Monitor Book 1*, 2008)

HOW EVENTS HAPPEN- AND WHY: *EARTH SCHOOL*

Part of the genesis for this thesis derives from my belief that we are all enrolled in “Earth School”. This idea suggests that humans come to earth to learn lessons that help them grow spiritually.³ This belief generally promotes an easier time with things that happen in life.⁴

Gradually, I understood that it is not only humans that are learning lessons, but *all life*. From my viewpoint, *everything* that has form has life, from tiny flecks of paint up to the planetary being- Gaia- and above. This philosophy- called *Panentheism*- “understands God and the world to be inter-related with the world being in God and God being in the world.”⁵

All lifeforms in the physical plane have an etheric body as well as physical (they are complementary), and varying potential for a mental body; even that “fleck of paint” has a little. Humans also have an astral body, and- most important for our discussion of causation- a High Self with access to the causal body.

This High Self is a pre-requisite for being human, for if we are to be involved in a “school” experience, then there must be a *teacher*. Accepting that, it follows that events can be used as lessons, which makes the “seed” of each event, that point from which it unfolds, a *teachable moment*. Similarly, a lifetime can now be understood as a curriculum. Now let us see how this might play out:

For something to happen either an intention must be exercised or an accident needs to occur. A lesson- or *learning event*- may arise from either eventuality. This can happen at a planetary scale, a human scale, or at scales (both spatial and temporal) that are smaller than us- dogs, birds, mice, bacteria, viruses, or dandelions. All are adaptable to changes in their surroundings and thus capable of learning.

Looking at figure 1, each event unfolds from within itself as it “drops down” from higher dimensions or levels of being: the causal, mental, or astral plane. This “ontological precipitation” supports the establishment of meaning at many levels of effect, from causal on down. All of these descended intentions eventually take root in the etheric plane, from which they are translated into the physical plane, where they become perceptible to us. Some humans can see etheric, astral or mental substance, so those potentials may be latent within all of us.

Meaning

For humans, a *meaning* occurs when an intention is received by a belief.

At scales smaller than and up to the human “body self”, however, meaning is a relatively simple function of association, both temporal and spatial. This association is the primary component of learning by rote, and as such is considered to be foundational in many human societies, and contributes to that which we call “instinctive” in lower lifeforms.

“Rote” learning involves repetition, or rhythm-, which is the basis of the etheric plane. Thus, learned behavior can be stored there as patterns and cycles, which can be shaped, changed, or adapted via input from the mental body, or simply enacted via input from the astral body. When collective patterns are stored in the mental body (due to the efficiency of consciousness in pattern recognition), a “morphic field”⁶ is created.

Given this elemental learning capability of all apparent lifeforms, our Earth School can be seen to be quite inclusive in its enrollment policy! This is heartening for those that see an upward progression through mineral, plant, animal, and human kingdoms- and beyond- as an evolutionary path.

When a *human* receives an intention, meaning is created. This meaning is the result of an interaction between an intention and a belief system within the personality. This interaction is holographic in nature, as the perspective of the receiver of the intention is encoded within the belief system. Meaning only results when the belief system is modified, changed, or reinforced. In general, evolution results when a belief system is enlarged, enabling a greater perspective to then be employed. Beliefs themselves are hierarchically nested as well, and include domains or developmental sectors ranging from the cognitive to the musical, and more. The Zodiac is a good general

guide to the qualities that can unfold as beliefs are enlarged and updated. The correspondence between a belief and a habit is worth noting, for they both have astral (emotional) components.

Multiple Meanings

Of course, one event can cause multiple meanings in multiple witnesses, and all of these meanings- and more- are holographically encoded within each event. The event itself unfolds the “illumination beam” for the hologram; the meaning-making human and/or other life form provides the “reference beam” through his/her/its observation. There are usually more than 2 lasers with that beam- our “highest” or perhaps most prevalent observer is Gaia herself; she is *always* in the forest and aware when one of her trees is cut down- regardless of who else may be around.

Experimental work at the Weizmann Institute and the University of Rochester indicates that increased observation results in diminished interference in wave-particle duality experiments⁷. These results demonstrate *proportionality* within the perceiver-perceived relationship. Further experimentation may yet show a relationship between qualities and quantities of consciousness “units” and the “fixing” of realities or knowledge.

As my view includes agency from higher conscious domains (Causal plane and up), this hologram idea bears an interesting resemblance to the traditional view of Divine Presence as being both *immanent* and *transcendent*. This is illustrated in Figure 1 by the arrow descending and then ascending in a “U” shape. The hologram would thus be positioned in the bottom center of the “U”.

So it is a commonplace for a person to say, as they suddenly apprehend a new meaning, “I see the light!”

And as we “re-frame” continuously, this meaning can unfold in ever-higher mental domains as they become available. Some meanings just grow on you ...

All of these events result in a feedback system that slowly builds the mental body of the *planet* through the mechanism of morphic fields, and the mental bodies of other participants to the extent that they have them, and can “attune” to the resonance created.

Events may or may not affect the astral body of the participants, depending on particular existing stored content. The “attractors” posited by Sheldrake for morphic fields are located not only in the mental body, but also in the *astral body*- as habits spring from there. The fields themselves take effect in the etheric body, as his ideas of resonance suggests. (We will discuss etheric cycles and their resonant characteristics shortly).

I like to view events that are initiated by Higher Agency (i.e., the High Self) as being *introduced*, and events that are initiated by humans as being *produced*. Higher Consciousness often works through animals and lesser forms of life, as do we. If the dog grabs one’s steak off the grill, your High Self may just have delivered the lesson titled: *Pay attention!* I have had to repeat that course several times...

Perspectives of the Selves

Additional perspectives can also arise from within a single personality: here I would like to use the schema of Inner Selves as presented by Harvey Grady (also pictured in Fig.1).⁸ Other authors of inner-self schemes include Hal and Sidra Stone⁹ and C. G. Jung¹⁰, and many more.

A “male self” may have one perspective and a “female self” another; thus, 2 meanings can occur within one personality from a single event, both with their own “time structures”. (In my view, the “High Self” works from the *causal plane*, so is likely to have set the event into motion- from a position “outside of” time- and to have engineered the resulting perspectives in order for the meanings derived to encourage one’s spiritual growth).

Another consideration is *mixed intentions*. Using the example of the male and female selves, they may each have a different intention behind any particular act, thereby imparting “mixed” meanings; sometimes, the conflicting intentions cancel each other out and nothing happens! This can be frustrating, and may be linked to high blood pressure.

It is also quite possible (and in my view, not uncommon) that one inner self might express an intention that is then received by another inner self. This is an event! And though it may have happened completely subconsciously, the *effects* of this event- the *meaning*- may well appear in one’s physical body, or affect, or even externally within the life path.

Last, it is necessary in my view for an event to include both time and space, and the energy necessary for it to happen, but also a lot more- for each event contains a *unique perspective on the entire universe* within it, like a hologram. So, “unfoldable” from within that may be musical qualities, tastes, flavors, and other aspects of consciousness that are way beyond our ken.

The Seed of the Event

The seed of the event, that central core from which it unfolds, affords the moment of maximal meaning. Time flows axially from within this core as the event unfolds- to a

place in front of the core (“prior”), a place after the core (“posterior”), as well as to other “places” that may not be readily observed, i.e., to the “side”. The importance of time flowing sideways, as a phase component to any given instantiation, will be seen later in the discussion about the energy enfolded within each event.

For example: the center of the event “lunch”, its seed, is determined by cosmic evolutionary forces at the largest view, then cultural tradition at a lower level of meaning, personal expediency as we step down, personal hunger at a further reduction, a sudden lowering in blood sugar at a closer resolve- all of these nested within each other. Causation, then, may be viewed as nested intentional dynamics at different scales of meaning. And what lunch means to the gastro-intestinal track, and the pancreas should be somewhat different things- due to their time frames and perspectives- than what lunch means to the conscious mind of the “outer” self.

There is also a rhythmic component of lunchtime, which repeats for many folks at high noon day after day, an unending *ostinato* of gustatory desire. Thus, events may also be intervals or cycles, as in the case of habits. And habitual action itself can be triggered by an event or a cycle! In all of these cases, if an event is cyclical, its meaning is distributed throughout the sum of the cycles.

From the viewpoint of Higher Consciousness or even our own, some “thing” or event, or a resultant quality of meaning, may be necessary at a subsidiary level of being. As a consequence, an event is introduced. Looked at this way, necessity is indeed the mother of invention- and the *need* is the *seed*.

SCIENTIFIC CONSIDERATIONS

Although the content in the preceding pages outlining my theory and its constituents have been derived primarily through intuitive insights, “hermetic” reflection, and “channeled” information, recent developments within physics and some of the other “hard” sciences may well support my view. Let us consider a paper by Peter Lynds, “*Time and Classical and Quantum Mechanics: Indeterminacy vs Discontinuity*”.¹¹

In this paper, Lynds disputes the idea of linear time, noting that any hypothetical “instant” in the flow of time, especially one given as a measurement, must actually refer to an interval of time, the measurement being bounded by the resolution of the measuring device. This logic follows in much the same way as the fractal explanation that the length of the shoreline of a body of water must continually grow in dimension as the resolution as increased. (Note that both of these ideas link the two scalars of length and time to resolution).

Under the section on “Motion and Continuity”, he states:

“there is not a precise static instant in time underlying a dynamical physical process. If there were, the relative position of a body in relative motion ... would ... by way of logical necessity be frozen static at that precise static instant”.¹²

He further points out that motion would have to be a succession of “frozen” states, and we know intuitively that this is not the case; it is smooth and continuous in our experience.

Thus, for Lynds,

“it is the human observer who subjectively projects, imposes and assigns a precise instant in time upon a physical process...in order to gain

a meaningful subjective picture or “mental snapshot” of the relative position of a body in relative motion.”¹³

This idea has antecedents in the work of Henri Bergson, Alfred North Whitehead, and other “process” philosophers. Their philosophies are characterized by “an insistence on seeing process as constituting an essential aspect of everything that exists”.¹⁴

Coherence

Still, there will need to be a “ground” against which the life process is played out. If “frozen” instants are no longer available (except in our mind’s eye) and we must involve our selves and our perceptions in processes, can we posit a backdrop that is static?

My immediate sense is *no*. Any “frozen-ness” in the foreground would necessitate a similar “frozen-ness” in the background; otherwise, the “freeze” would be dependent on observational states- which themselves are in relative motion. The continuous motion of relative things and the multiple meanings and linkages in which they arise, called the “emptiness” in Buddhist philosophy, is the ground upon which our events must take place- the stage, if you will.

Dr. Mae-Wan Ho, in the final chapters of her fascinating book *The Rainbow and the Worm*,¹⁵ champions the idea of *quantum coherence* as she reviews a variety of theoretical approaches to quantum physics and states:

In practice, in order to measure a system’s deviation from coherence, we have to take into account its coherent space-time structure, a quality that cannot be represented by the instantaneous Newtonian time

that all Western scientific theories are still based upon. I have suggested that time itself (as well as space) is generated by process, specifically by the incoherence of action.”¹⁶

Ho then embarks upon a wide-ranging discussion of the qualities exhibited by quantum systems (which for her includes all life-forms). For a technical definition, however, she proffers the following, from Andreas Albrecht:

"Quantum mechanics is different from classical mechanics in several ways. Firstly, the state of a system is defined most fundamentally by probability amplitudes (the "wavefunction"), which must be squared to get the probabilities. Secondly, the space of possible quantum states is quite different from its classical counterpart. Positions and momenta cannot be both specified precisely...

"To the extent that the probabilities are all one needs, I will say one is working with a "classical" probability distribution, regardless of whether the actual space of possible states has quantum mechanical features or not. To the extent that one needs to know the initial probability amplitudes (rather than just the probabilities) in order to do the right calculation, I will say that the system exhibits "quantum coherence".¹⁷

For Albrecht, then, the universe is run on a “need to know” basis. This is consistent with the “need is the seed” idea presented above. Yet the coupling of the extent of the need to know- essentially, a perception- with the degree of quantum coherence harkens back to the Weismann Institute experiments mentioned above.

Where my idea differs is in “doing the right calculation”. I would like to suggest that this self-organizing and order-restoring feature is built into our universe, and arises from the ground up. It functions in much the same way that a pendulum, upon being released from damping, soon restores itself to its regular oscillation.

Ho asks,

“But why, if nature is fundamentally quantum mechanical, do we see it predominantly as classical in our everyday life?”

That, I think, is because a quantum system enters into quantum entanglement with the observer. So, *how* one chooses to observe the system determines *what* is being observed.”¹⁸

I would agree with this argument, but feel it needs some additional consideration: we do indeed dance with that which we perceive, which offers us a relatively stable floor or frame of reference. Indeed, when one gazes deeply into the eyes of one’s beloved, the entire rest of the world can cease to exist!

But another requisite for our “classical” seeing as described by Ho above must be the creation of a stage for our learning event. This allows for meaning making and thus the acquisition of lessons.

Now let us look at how the “ground” of quantum coherence” and the “process” of our life event might combine into a stream of unique yet fluid perspectives, a story that is both rich in interior aspects and exterior potentials.

Here I would like to introduce a quote from the Sufi tradition, which I heard from Puran Bair: “The mind sees differences, the heart sees similarities”.¹⁹

If we consider that we continually use *both* modes of observation, then as perspectives arise in the mind (from its objectifying nature) and the heart sees omnidirectionally, combining those 2 modes of perception results in a unique, living *comb filter* for each event thus perceived.

Comb filters are common in audio and video signal processing, and their existence in physical reality is one way the brain determines physical location in space. Used in this way within the *mental* body, expressed intentions (and meanings) can be seen to take place within a continually updating perceived reality. This is essentially a filter, which constantly introduces harmonic qualities into our lives.

Within the astral *and* mental bodies, a further group delay is introduced by another filter function: the “shadow” produced by what Tenzin Wangyal Rinpoche calls “the Karmic Conceptual Body”²⁰. This “body” is constructed of stored (unprocessed) emotional and mental energy, and can be correlated with Bergson’s concept of “virtual action”. Ho again:

The unity of experience depends, in the first instance, on the organism’s experience of *itself* as a unity, and not as a collection of disparate parts. It is the “I” that each and every one of us experiences ourselves to be... The self-image or memory of our body could exist in some form of quantum hologram-like interference pattern.”²¹

This self-image, this “I”, is reified, and continuously projected onto the “sphere of the heavens”²². Thus, “We don't see things as they are, we see things as we are.”²³

Once we create a perspective, through our mental perception, that perspective becomes unique- as a function of the modulations and transforms described above. Ho uses the concept of a hologram, and I concur with this view- as the information encoded through this process/ground interaction should be distributed throughout; yet, there must also be a harmonic component to differentiate qualities which can then be aggregated through collectives or other larger karmic groupings.

Due to the presence of this “comb filter”, our *views* are unique as well. And the events that we are, with their myriad nested time frames and perspectives, are each one characterized by our resultant holographic “signature”.

Ho also describes the work of computer scientist Peter Maurer:

“(He) proposed a quantum holographic model of perception, which involves converting an interference pattern (between a coherent wave-field generated by the perceiver and the wave-field reflected off the perceived) into an image of the object that is coincident with the object itself. By means of a process known as *phase conjugation*, the wave reflected by the object is returned (by the perceiver) along its path to form an image where the object is situated. According to American psychologist James J.

Gibson, perception of the environment and proprioception of the self are simultaneously one and the same.”

This passage essentially describes Tiller’s view of the interaction between the physical and the etheric bodies, as mentioned earlier.

Gibson’s work and Bergson’s philosophy have been well combined in a paper by Stephen E. Robbins²⁴, and that dual perspective enriches my theory as well. To utilize both perspectives, the “mind” would be the creator of the objective image, and the “heart” would be the true perceiver. The image reflected back to us would be an etheric one, instantaneous, the phase conjugate of our physical image, and would be accessible from everywhere/everywhen within our personality, from any interior or conscious perspective.

Time Structures

Time structures are time frames of varying duration; for inner selves (mental body) they might be likened to “attention spans”. A short one is useful for impulsive clicking through web sites on a browser, and is for that reason quite prevalent today; a long, reflective attention span is more useful for sculpting stone, or deep meditation. The signature time frame of each self arises from the *space* within each self’s consciousness, and that of the personality as a whole. In this usage, the “space” which arises from the event- which *is* that self- could well be called a *Loka*, after the old Sanskrit term for *a location in consciousness*. (Many indigenous cultures are still in touch with the *consciousness* of a space, or loka). A loka, though, is non-*local* in a physical sense, being spread throughout the universe as a unique perspective or combination of qualities, in the

manner of an interference pattern. It could also be considered as a “pattern that connects”, to use a phrase attributed to Bateson, but in a slightly different sense.

As an event continually precipitates into the *etheric* plane, more energy (including time and space) is manifested than the *physical* organism can immediately use. (The relationship between structures in the physical and the etheric is not bijective, although physical structures may well be, in a mathematical sense, homeomorphic with etheric ones).

This energy is stored in *lokas* that are orthogonal to the line of spiritual development that marks our passage through life, or even the growth cycle of *drosophila*. This line changes constantly, like a wiggle worm, due to the continuous interaction between organism and environments (plural, due to the *superposition of bodies*). Luckily for us, the extra energy is stored in a phase that is proportional to the smaller time frames of the system, organ, or being thus supported. The energy is tapped, when required, through a process of resonance. Once again, the *need* forms the *seed*.

On the scale of the human organism itself, these structures include the mental morphic field, which continually refreshes our body continuity, via direct action upon the etheric body; various “time bodies” located in the astral plane which can be memories or other unprocessed emotions, and represent a net energy *loss*; and the various etheric structures ranged round each event like the coils of wire on a toroidal electrical transformer. (The transformer is a good analogy if we add a series of capacitors with different *time constants* to represent the stored, phase-differentiated energy).

These structures, although very similar, are in a different *phase relationship* to the body parts that we experience as part of our physicality. This may explain the radiant

colors Ho has observed looking at organisms through a polarizing microscope.²⁵ She is actually seeing the ghostly outlines of adjacent phase conjugate etheric structures, and the phase difference, wavelength-wise, is on the order of magnitude of visible light. The extra energy necessary for fluorescence results from *her observance*, which combines (in an additive way) with the organisms' *self-observance*. My thesis, of course, is that time flows from the meaning-center of the event, which may be a camera click as well as a human eye in the eyepiece.

Time Streams

Considering the innumerable multiplicity of units of consciousness within one human personality- which can include not only the selves pictured in Fig. 1, but lower hierarchical elements such as the liver or the heart, a grouping of related brain structures (i.e., the limbic system) or a single cell in the stomach- there will have to be an equivalent multiplicity of time *streams* or flows to accommodate this variety of perspectives.

What I consider to be *now* is usually about a breath and a half in duration, but sometimes it might be the length of a movie. If a scene in the movie brings up an old "tape loop" in one of my subconscious selves, then the length of that tape loop, however many times it plays, is added to the subjective length of the movie. (I may not have consciously known why I was crying during that part of the movie, either).

Each "time stream" experienced by the two different selves was indicative of a perspective and had its own meaning, too. But both streams came together by the time I left the theatre, however, and my eyes were dry again. My perspective, though- and maybe a belief system, too- were both enlarged.

Similarly, as my etheric skin nourishes a cell in my physical skin, some of that etheric energy might include a phase component with a different pathway-but the etheric time component is instantaneous and so does *not* add to the length of the relevant time frame.

If the skin is healing from a cut, however, and I felt foolish when I was distracted and cut it, then there might be an *astral* component to that event which would increase the length of the cellular replenishment time frame, include a different perspective, and cause another “comb filter” due to the intermodulation of two different time frames, the astral and the physical.

It is quite possible that a scar could result from the subsequent confusion of time frames. (Some good shamanic healers, who can close a wound instantly, just *let it go*- all the feelings of fear, guilt, foolishness, even the pain. Thus, the time streams flow together, coherence is reestablished, and the skin goes back together like the cut never happened...)

We often experience this dual pathway as an interiority, when something emotional occurs; we can *feel* the heat as anger speeds through the limbic system, its fast rise time indicative of (and self-selecting) an all too common time frame; simultaneously, and slower, we can experience the thought train that routs through the forebrain as well, taking a longer path, but more compassionate and understanding. Hopefully, we choose the latter- in or close to that moment of maximal meaning- and the physical body follows the mental body with alacrity and grace.

Quoting Mae-Won Ho,

“... efficient energy transfer processes can in principle occur over a wide range of timescales, depending on the coherent space-time

structure of the system. . . . A coherent space-time structure theoretically enables ‘instantaneous’ communication to occur over a wide range of time scales and spatial events.”

And energy from one or more of the bodies pictured in Fig. 1 can flow through them all.

Finally, I hold to the opinion that the more coherent the intentions of the inner selves, the more coherence in the Heart Rate Variability, and the higher the quantum coherence that we bring to life, and to ourselves.

CONCLUSION

If meaning becomes the *attractor* of evolution on Earth, encouraging quantum coherence, then “randomness” does not automatically become “meaninglessness”. Rather, it can be seen as a condition that is temporary, but accommodates a return to coherence by “taking up the slack” in the system we call *Interbeing*²⁶, a Buddhist concept that includes (but is not limited to) a sense of interdependent and equally loving processes, cycles, and beings.

An example might be the piano.

This awesome instrument is characterized by an intricate action containing more moving parts than a car- all of which need to be carefully adjusted by hand to tight tolerances.

Interestingly, though, if the piano is regulated perfectly- *it won't play*. It is necessary for there to be some “lost motion,” or slack, in the system for a hammer to even lightly touch a string.

My view is that this “lost motion” is one place where Grace is manifested, and randomness might just be the lubricant that makes all these interdependent processes, cycles and beings work together in the increasingly quantum coherent project called *Earth School*.

Endnotes:

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- ¹ See: <http://www.kheper.net/integral/planes.html> for a comparison of various cosmological schemas.
- ² See: <http://www.tillerfoundation.com/science.php> for a diagram of the planes as I use them here.
- ³ Elmer Ellsworth Green, Ph.D., *The Ozawkie Book of the Dead*; Los Angeles: Philosophical Research Society, 2001, *xxi* #17
- ⁴ See: <http://www.psychologyhelp.com/spir116.htm> for a brief lesson that discusses this concept.
- ⁵ *The Stanford Encyclopedia of Philosophy*; <http://plato.stanford.edu/entries/pantheism/>
- ⁶ See: <http://www.noetic.org/noetic/issue-four-november-2010/morphic-fields-and-morphic-resonance/>
- ⁷ Mike May, “The Reality of Watching”, *American Scientist* July-August 1998, <http://www.americanscientist.org/issues/num2/the-reality-of-watching/1>
- ⁸ Harvey and Julie Grady, *Explore with Monitor: Book 1*; Bloomington, IN: iUniverse, 2008.
- ⁹ “Voice Dialogue”, http://en.wikipedia.org/wiki/Hal_and_Sidra_Stone
- ¹⁰ See: http://en.wikipedia.org/wiki/Jungian_archetypes
- ¹¹ Lynds, Peter, “Time and Classical and Quantum Mechanics: Indeterminacy vs Discontinuity”, *Foundations of Physics Letters Volume 16, Number 4*, 343-355, DOI: 10.1023/A:1025361725408
- ¹² Lynds, op. cit.
- ¹³ Lynds, op. cit.
- ¹⁴ See: *Stanford Encyclopedia of Philosophy*: <http://plato.stanford.edu/entries/process-philosophy/>
- ¹⁵ Mae-Wan Ho, Ph.D., *The Rainbow and the Worm (3rd Edition)*; Singapore, World Scientific Publishing, 2008.
- ¹⁶ Ho, op. cit., p. 314.
- ¹⁷ Albrecht, A. “Some remarks on Quantum Coherence”. *Journal of Modern Optics* **41** (1994), [arXiv:hep-th/9402062v2](http://arxiv.org/abs/hep-th/9402062v2)
- ¹⁸ Ho, op. cit., p.291
- ¹⁹ Puran Bair, personal communication, 2008.
- ²⁰ Tenzin Wangyal Rinpoche, personal communication, 2008.
- ²¹ Ho, op. cit., p. 239
- ²² See: <http://knows.jongo.com/res/article/6948>; there are western correlates as well.
- ²³ Attributed to Anais Nin at http://www.quotationspage.com/quotes/Anais_Nin/
- ²⁴ Stephen E. Robbins, *Bergson, Perception, and Gibson*, at <http://stephenerobbins.com/Articles/Bergson%20and%20Gibson.PDF>
- ²⁵ Ho, op.cit, pp. 206 -210 and the lovely color photograph on the cover of the book,
- ²⁶ Thich Nhat Hanh, *Interbeing: 14 Guidelines for Engaged Buddhism*: Berkely, CA: Parallax Press, 1987

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HOLOS UNIVERSITY GRADUATE SEMINARY

HUGS 790 Masters Essays

Essay #2

Event-Enfolded Time: *Resonance and Modulation*

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INTRODUCTION

In this paper I examine how the *sense of time* has shaped, and been shaped by, the cultures in which it is expressed, usually at a subconscious level. This sense is, I believe, a cultural *meme*- defined by Wikipedia as “a unit for carrying cultural ideas, symbols, or practices, which can be transmitted from one mind to another through writing, speech, gestures, rituals, or other imitable phenomena”. The word comes from the work of Richard Dawkins and was inspired by the word *gene*.

Although Dawkins’ philosophy has been viewed by some as reductionistic, I think the word “meme” has utility for our purposes. Gene expression can be modulated by epigenetic information¹; in a similar way *memes* can be shaped by larger ideas, both of which may take form in the mental and/or astral body². We will use this idea of modulation of one body by another in conjunction with the idea of Morphic Resonance as developed by Sheldrake³.

Resonance, as used by Sheldrake, can describe similarities of form, action, and learning. He has recently extended his theory to include place, and I would like to meet him there; the *loka* described in the previous paper contains all the necessary requirements for morphic resonance, especially if we include “meaning” or “qualities” in the hypothesis.

We also describe how we might better think of the boundaries of an event, for an event’s duration may preclude some positions- and favor others- within a sequence of events, or a “curriculum”.

But first we need to look closely at resonance to see if the concept will work for us.

EFFICIENCY, HOMOPHILY, AND RESONANCE: A FEW DEFINITIONS

Before we look at resonance *per se*, it might be useful to consider a higher conception of the universe that might contain resonance, or from which resonance might emerge as a feature.

It appears to me that, as the most general case, the universe exhibits *efficiency* before all other concerns; it does not invent the wheel twice. I think Plato realized this intuitively when he developed his Theory of Forms: that *ideals* or essences of various objects exist in higher dimensions, or places. In this sense, it is similar to the idea of qualities as used by Aristotle and skandhas as found in Buddhism, and many other “template” based conceptual schemes.

All of these historic views, though, are towards the *exteriors* of the subjects of discussion, an artificial distancing that promotes the idea of “objectivity”, but which gets one “off the hook” of personal responsibility and involvement in life. It is a partial view.

Coming from the philosophy that *everything is alive* as explained in my first essay, we can now conceptualize from the interior of a subject; let us use the wheel mentioned above, a pendulum, and a person as examples.

First, the person.

Sociologists McPherson, Smith-Lovin, and Cook have written about *homophily* in social networks; this word is usually defined by using the old saw “birds of a feather flock together”⁴. Their work looks at human preference for others of their own kind,

across a variety of types, qualities, and situations. The phenomenon has also been noted in many animal societies- beyond birds- as well.

Now- if we extend the principle of homophily to *all life*, certain things begin to be able to be seen in a new light. Let's move on to the second example.

A pendulum might feel much more comfortable and at "at home" being in step with his neighboring pendula; his meaning might be enriched in that sharing.

An army of soldiers will feel much more *like an army* when they are in synchrony, on the march. The army can know- or sense- at an intuitive, sub-conscious level that they have additional *force*, beyond the simply additive dimension, when they act as a unit. The pendula might, as well. And schoolchildren, at play in a playground, have been shown to move to a common beat⁵.

Beyond what our current physics tells us about this phenomenon, the Bible states:

"For where two or three are gathered together in my name, there am I in the midst of them."⁶

This may be the first recorded teaching on the arising of a collective, transpersonal intelligence- that has currency in the writing of Ken Wilber (as emergent second person perspective) as well as the "World Café Process"⁷. To me, it signifies the arising of a connection to a higher domain, which then promotes the flow of creativity from that domain- enlivening the army, or the pendula, or the schoolchildren. (This "modulation" of one plane of being by another, higher plane is discussed later).

Last- consider the wheel, which in addition to its idea of being “round,” like a marble- or the sun- has a frequency component due to rotation, bringing the idea of entrainment into the picture.

Combining these perspectives, we can start to draw a general case regarding the self-organizing and efficient aspects of our universe, a potential *law of efficiency*. We will want to move back from the universe (which is observable) to the consciousness behind it for our law to be most general- and, since we are not talking about economic or energy efficiency here, give it a most general title, such as:

The Law of the Efficiency of Meaning.

This could state that consciousness demonstrates *homophily* as one of its attributes; this attribute then manifests as self-similarity- a most efficient way to be. And further, that it would employ self-similarity (through the use of fractals) to manifest things, and self-similarity (through the use of resonance) to organize things. This organization might also promote intercommunication or even *interbeing* as discussed in the first essay.

Now, it might be that manifestation and organization are two sides of the same coin- in which case we will have to re-state this law. But- it’s a start.

Given all of the above, we can now state that *resonance* may be thought of as the homophily of similar vibratory characteristics- which may be a sound, or a quality, or a form. Those last three can also be seen to be symbols, another hierarchical technique for maximizing efficiency, and developing leverage- particularly in the mental body.

As hinted at in the biblical quote, one important correlate to this law might describe “Coincidence of Intention with Higher Consciousness” (aka “co-creation”) to accomplish things; it is *most efficient* to have powerful friends...

MODULATION

To introduce this idea, let me use the example of an FM radio station.

This station might have a transmitter with a broadcasting power of 50,000 watts- enough power for it to be heard for a radius of 50 miles from the tower.

Yet, the *musical signal* that modulates that 50,000 watt *carrier wave* might be only on the order of one watt of power, or less. This musical signal then shapes the underlying powerful waveform, enabling it to be heard for miles.

In a similar way, a belief that one is “worthless” might modulate one’s behavior for an entire lifetime- shaping the jobs you apply for, the amount of schooling you receive, and the kind of grades you get. (Many folks could benefit from reducing modulation of this particular signal to zero!).

Ideas and beliefs can have a modulating effect on a culture, as well.

THE SENSE OF TIME IN HISTORY

We can only guess at what might have been an historic sense of time in non-literate cultures, but we can sharpen our guesses by analogizing to similar current cultures. Of course, we also run the risk of projection. In most cases it probably didn’t

matter- it would be like asking a Neanderthal, “what is your sense of the transistor radio?” Yet, it is still worthwhile- if only for the value of stretching our cognitive/interpretive faculties.

In *A Geography of Time*, social psychologist Robert Levine has assembled a wide range of research and anecdotes informing us about the sense of time in a variety of cultures worldwide. He differentiates “clock time” from “event time”, which corresponds to cyclical time as experienced by indigenous cultures, and notes the embedded nature of their sense of time, if they have one:

“The Sioux, for example, have no single word in their language for ‘time’. ‘late’, or ‘waiting’. The Hopi, observes Edward Hall, have no verb tenses for past, present, or future.”

Levine continues quoting Hall to the effect that:

“The Hopi cannot talk about summer being hot, because summer is the *quality* hot, just as an apple has the *quality* red”⁸ (italics mine).

This is quite relevant to our idea about event time for two reasons: the first is that the closer one lives to nature, in nature, the less important what time it is. This is a given.

The second point, though, is that the *qualities* that are meaningful to the Hopi are expressed within a context that points to an *event* which is derived from a loka, a *holographically enriched location in consciousness*⁹. The unity of space, time, and meaning-potential, all enfolded within the loka, is in this case perceived by a collective.

(I would not be surprised if the concepts “dry” and “dusty” are embedded in that same word, although this is speculative on my part).

Yet these unified expressions of the qualities derived from a loka are what we call *consensus reality*, and provide the necessary continuity for lessons learned as a group.

Levine describes other third world cultures with quaint or interesting concepts to refer to specific time frames within daily or seasonal events, as well. Once again, in these examples *meaning* can be seen to be the primary quality derived from each culture's usage:

“Robert Lauer tells of the Nuers of the Sudan, whose calendars are based on the seasonal changes in their environment. They construct their fishing dams and cattle camps, for example, in the month of *kur*. How do they know when it is *kur*? It's *kur* when they are building their dams and camps.”¹⁰

These two quotes go far to describe the richness of association that a loka can provide, through its holographic storage of qualities.

Time in Literate Cultures

Looking at historical views of time in literate cultures is somewhat easier, as we can extrapolate worldviews from the records to which we have access.

Sheldrake, discussing the “Model of Evolution” in a paper he presented to the International Transpersonal Association Conference in Prague (25 June 1992) had this to say:

“the idea that everything changes and develops in time... came to us not from the Greek but from the Jewish part of our cultural heritage.

Unlike most ancient peoples, the Jews believed that the historical process involved a development in time. Most ancient peoples, like the Greeks, the Hindus, and the Buddhists, believed that time was essentially cyclical. Things just repeated in cycles . . . including great cycles of cosmic repetition. But the Jews emphasized the nature of the historical process as a journey—the prototypic journey being the journey of the Jews out of Egypt through the wilderness and to the promised land. And in

Jewish and Christian apocalyptic literature this promised land became the Millennium, the kingdom of God, the time in the future when history would end.”

Here we can see the formation of the Western idea of linear time, yet it was still embedded with a larger event: *belief in millennialism*. The idea of an “end time” still shaped the way people perceived themselves in the world, and the meanings that they could derive from the events of their lives- their occupations and relationships- were *modulated* by this mental idea. But that would change soon enough. Sheldrake continues:

“This idea was subsequently secularized in the Seventeenth Century and gave rise to the idea of progress through science and technology... .these originally Jewish ideas of change and development in time led to the idea of human progress. By the end of the Eighteenth Century, most people agreed that human beings progressed and society progressed, but the rest of Nature was still thought to be static. By the middle of the Nineteenth Century, the idea of biological evolution was gaining ground. Darwin's theory was generalized so that human development was seen as part of a much larger process of biological development, biological evolution. Some philosophers began to suggest that maybe the whole cosmos evolves.”

Now the “end time” is opening up, as belief in science subsumes fundamental religious ideas in the West. (In the East and Middle East, this is not necessarily the case).

He continues:

“However, the physicists quickly contradicted them. They said the cosmos was not evolving, that it was an eternal machine that is in fact devolving—slowly running out of steam, heading toward a thermodynamic heat death. So it was generally held that the cosmos is going downhill whereas evolution on earth was a progressive development, a kind of momentary fluctuation in a universe headed nowhere.”

Now the *meaning* afforded by religious belief has been taken away- only to be replaced by a dead science, creaking towards thermodynamic oblivion. It was no wonder

that the existential movement arose, alienation soared, and the new job description of “psychoanalyst” began to flourish. Finally, Sheldrake notes:

“It was not until the 1960s that physics finally adopted an evolutionary cosmology. This occurred with the introduction of the Big-Bang theory—the idea that the cosmos started small and has been growing ever since.”

This rather long quote was chosen because it succinctly describes an evolving mental idea, the idea of evolution- and because it illustrates two streams, or ways of relating to time: cyclical, as with the Hindus, Greeks, and ancient peoples, and linear, as within the Judeo-Christian tradition.

The evolving mental body here is the overarching idea, which modulates individuals’ personal perceptions and reactions.

A good example is an opening scene from the movie, *Vision- From the life of Hildegard Von Bingen*.

In the scene, villagers are crowded within the church awaiting the end of the Millennium, sobbing, wailing, as a priest constantly urges them to prayer, telling them there is no hope of survival.

Eventually, a child wanders outside and sees a beautiful day unfold; the dawn has broken, and *they are still there*. Yet the power of the modulating millennial idea shaped the behavior, the *event* that was the village at that time.

This idea could be located in *both* the mental and astral bodies, as I believe most ideas are. When there is fear involved, as in the scene from the movie, then the modulation of one’s personal nested events is primarily from the astral plane.

Equally powerful today is our “logical” belief in a linear time that stretches from the “Big Bang”, the scientific creation story, to a far, far away heat death of the universe. We are modulated in our mentality by that larger idea as well.

Simultaneously, there are many in the West who are consumed with their own idea of an “end time” due to the Mayan Calendar/ 2012 idea. Thus, these folks may be torn asunder by their “science” aspect in their mental body and their “fear of extinction” aspect located in their astral body. In these cases, two modulating forces are seen to be at work on overlapping belief structures within the personality, creating a high probability of inner turmoil. This may provide fertile ground for actions by High Selves; times of great change are also times of great promise.

KAIROS

The ancient Greek view of time included both Chronos, which we know as linear time, and Kairos, or the “right” time. For a period of time to be *kairotic* it had to have the qualities that allowed a specific event, idea, or action to flourish, as well as a duration sufficient for the “right” thing to occur, so this latter word comes closer to the meaning of an “event-based” time. The idea of “duration” or interval is more adequately expressed when we say, “right *timing*”, which also indicates a position within a sequence.

Victor Hugo alludes to this idea in *The History of a Crime*:

“Nothing is as powerful as an idea whose time has come¹¹”

This wonderful sentence makes us think of ideas floating around in cyberspace, like Platonic ideals or thought balloons, waiting patiently for the right time to “pop” into

existence. My feeling, though, is that the “power” cited by Hugo is the meaning derived from the idea that is expressed. This meaning may well be a collective one, spreading like wildfire throughout the populace as the event *and circumstances enfolded within it* are passed from person to person, verbally in Hugo’s day but through more immediate physical means today.

Thus the magnitude of the power, or meaning, is increased through the nature of its collectivity. The time, space, and other qualities of an event (including its position within a sequence of events) are interwoven at higher levels of causation, as shown in the diagram of the planes in our first essay.

Boundary Issues

For an event to have “right timing” as mentioned above, it must have some sort of size, if only to allow its duration. Its size, of course, will relate to its boundaries as we perceive them. So, “relative size” must be one of the many qualities encoded within an event. Let us look at a glove for an example.

The “qualities” of a glove that must match a hand are: five, long, cylindrical, connected, and radiatory. The qualities of a hand that *needs* a glove are all of those- plus, perhaps “cold”- or “going to be cold”.

So if we are going outside and it looks cold, even if we are in a hurry, we might *make time* to put our gloves on. That event, then- the “putting on of the gloves”- would contain the time, space, qualities of need, fit, and availability as befits the action enfolded within the event.

It is important to note that the time enfolded within this event, even though intervallic in nature, does not have *exact* start and stop times; this is the “frozenness” that Lynds describes as a logical discontinuity:

“...an instant in time could not exist, because if it did, as its very nature, everything would by way of logical necessity also be frozen static at that instant.”¹²

In our example, winter, which *probably* starts around November and ends around March, is the general or probable time for gloves. The dates or times marking the boundaries of any event will be probabilistic/circumstantial in nature, will describe a range of time better than a point in time, and will ultimately depend on the resolution we bring to the task of definition.

Additionally, nested within “winter” is the event called “today”. So we may need the gloves this morning as we leave the house, but as it warms up later in the day we may keep them in our pockets. So the event has interiority as well as exteriority; we might even have hot coffee to warm us up, which makes us take our coat off, but then our hands become cold due to vasoconstriction and we put our gloves on. That “little” event is nested within the event of the day, each event at a different scale of resolution (an “outside-in” view) or frame of reference (an “inside-out” view).

CONCLUSION

There is a certain *satisfaction* that we feel when we pull our gloves on; it is a meaningful action, an action that is perfectly matched to the idea that forms its seed. As mentioned in our previous paper, necessity is the mother of invention: the *need* is the

seed. As we call events into mind and into form, either of our own volition or at the prompting of higher consciousness agencies, we are continually reminded of our *true* power, which may be like the power of which Hugo spoke.

In closing, then, I think Lord Acton's dictum about absolute power corrupting needs to be further differentiated: it is lower-sourced power that corrupts.

Higher-sourced power feels pretty good!

Endnotes:

¹ See: <http://en.wikipedia.org/wiki/Epigenetics> for a discussion.

² See: Ralph Bauer, *Event-Enfolded Time: Meaning and Manifestation* (Holos University Graduate Seminary, 2011) for a discussion of the astral, mental, etheric and physical bodies.

³ See: <http://www.noetic.org/noetic/issue-four-november-2010/morphic-fields-and-morphic-resonance/>.

⁴ Miller McPherson, Lynn Smith-Lovin, and James M Cook, *Birds of a Feather: Homophily in Social Networks*; Annual Review of Sociology, Vol. 27: 415-444
<http://www.annualreviews.org/doi/abs/10.1146/annurev.soc.27.1.415>.

⁵ Christopher M. Bache, *The Living Classroom* (Albany: State University of New York Press, 2008) p. 73.

⁶ *The Holy Bible, King James Version*; Matthew 18:20.

⁷ See: <http://www.theworldcafe.com/what.htm>

⁸ Robert Levine, *A Geography of Time* (New York: Basic Books, 1997) p. 94.

⁹ Bauer, *Event-Enfolded Time*.

¹⁰ Levine, *Geography*, p. 92.

¹¹ *Histoire d'un Crime* (The History of a Crime) [written 1852, published 1877], Conclusion, ch. X. Trans. T.H. Joyce and Arthur Locker; reproduction by Nabu Press. This is a common English paraphrase.

¹² Peter Lynds, *Time for a Change* - FQXi Essay Notes, 26 August, 2008,
www.peterlynds.net.nz/fqxiessaynotes.pdf

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HOLOS UNIVERSITY GRADUATE SEMINARY

HUGS 790 Masters Essays

Essay #3

Event-Enfolded Time: *Substantiation*

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INTRODUCTION

In this essay, I concentrate on two evidential sources for the theories regarding event-enfolded time proposed in my preceding two papers. Citations are from the disciplines of stress reduction research, and psi research.

In both cases, it will be necessary to look at this material through a different “lens” than that employed by the authors of these sources, however.

A discussion of how “linear” time might co-exist *within* event-enfolded time closes the essay.

RADIN’S PRESENTIMENT EXPERIMENTS

The Merriam-Webster online dictionary defines *presentiment* as “a feeling that something will or is about to happen”. It is similar in this sense to the word premonition, and is often associated with a feeling of foreboding, though not necessarily so.

Dean Radin, of the Institute of Noetic Sciences, is perhaps the best-known researcher in the field of “psi” in general, and presentiment experiments in particular. It was Radin who adapted the word “presentiment” to describe a peculiar effect noted in an ongoing series of experiments: the subject, “blind” to the content of a picture that will be shown to him on a computer monitor, nonetheless exhibits physiological stress responses *before* the picture is displayed. The picture is selected randomly by the computer from a database of pleasant and unpleasant images.

Here is a description of the basic experiment, from the abstract of a paper published in 2004:

In previously reported double-blind experiments, electrodermal activity (EDA) monitored during display of randomly selected photographs showed that EDA was higher before emotional photos than before calm photos ($p = 0.002$). This differential effect, suggestive of precognition, was dubbed “presentiment.” Three new double-blind experiments were conducted in an attempt to replicate the original studies using the same basic design, but with new physiological monitoring hardware, software, stimulus photos, subject populations, and testing environments.¹

The new experiments all confirmed the original one, and taken as a whole boosted the probability of the presentiment effect, so that the observed correlation across all four experiments was even more significantly positive, with a ($p = 0.008$) and thus less than .01.

Radin sums up his experiments, and some of the others conducted to replicate his findings for in this way:

“Many people have experienced intuitive hunches or forebodings about future events that later turned out to be correct... sometimes a hunch seems so intrinsically unlikely and yet turns out to be valid, that one wonders whether such experiences, often on the edge of conscious awareness, might involve perception of future information. In a series of experiments designed to test this idea under double-blind conditions, I explored whether the human autonomic nervous system would be able to correctly anticipate exposure to randomly selected calm or emotional photographs (Radin, 1997).

Those initial studies provided evidence for what I called **presentiment**. I used this term, in contrast to precognition, as the latter implies conscious awareness (i.e., pre-cognition) of future events. Publication of the initial results in this journal prompted a number of other researchers to attempt to replicate the effect. Some of the replications focused primarily on electrodermal activity (EDA), as in the original studies (Bierman, 2000; Bierman & Radin, 1997, 1998; Norfolk, 1999; Parkhomtchouk et al. 2002; Spottiswoode & May, 2003; Wildey, 2001). Others explored different physiological measurements, including functional magnetic resonance imaging (MRI; Bierman & Scholte, 2002) and heart rate variability (McCraty, 2002). All of the replications reported results consistent with the original findings.”

Radin found evidence of the presentiment effect between 5-6 seconds prior to the presentation of the picture. This “advance effect” has spawned a variety of hypothetical explanations, most having to do with “retrocausation”. This is generally taken to indicate a case where the “future” affects the “past”. Time symmetry and other quantum concepts are skillfully woven into the various explanations.

Discussion

Using our idea that events are the primary features of our apparent reality, and that linear causation is imputed psychologically through a variety of mechanisms, we can now analyze these results from that viewpoint.

Each trial in these experiments can be more easily seen as an event: the *event* is the *reaction* of the subject to the picture. This event unfolds time in front of it and behind it, into the “future” a little bit and into the “past” a little bit.

In this way, the rise in electrodermal response seen by Radin, which occurs 5-6 seconds prior to an emotional picture being shown, is actually a physiological response to the *leading edge of the event*.

The subjects in these trials are not generally aware of their body’s signals, as conscious awareness at the level of “outer self” is rather limited. In the diagram shown in Essay #1, The subconscious selves of the personality (as pictured in Fig.1 in Essay #1) are more likely to be aware of event-enfolded time, and thus able to respond appropriately to an event.

If we think of the simple act of catching a ball, it is relatively easy to see how sub-conscious elements- especially including the body self- can be mobilized sufficiently

in advance of the centrality of an event for *the event to happen*. And this does not include the “amazing” baseball catches that make the news.

The “leading edge” subconscious perception happens even in speech, when the words in an upcoming sentence are parsed as to duration, emphasis, meaning and sequence in order for speech to flow effectively and communication to be possible.

Chomsky has hypothesized that speech is an inborn (rather than acquired) feature, and Sheldrake has seen a connection with his theory:

“Morphic resonance has many implications for the understanding of human learning, including the acquisition of languages. Through the collective memory on which individuals draw, and to which they contribute, it should in general be easier to learn what others have learned before.

This idea fits well with the observations of linguists such as Noam Chomsky, who propose that language learning by young children takes place so rapidly and creatively that it cannot be explained simply in terms of imitation. The structure of language seems to be inherited in some way.²”

But aside from the possibilities of morphic fields existing as a handy database for instant access, which admittedly would be useful in learning a language, that’s a lot of *searching* to do while your conversation partner is standing by, waiting for you to come up with the word- in real time.

Presentiment of events works much better as an explanatory mechanism.

HEARTMATH EXPERIMENTS

Rollin McCraty, Ph.D., lead researcher for the Institute of Heartmath research Center, has been able to duplicate Radin's findings using electroencephalogram (EEG) and electrocardiogram (ECG) data in addition to the EDA data, in a similar experimental design. Not surprisingly, their focus is on the heart, which is viewed not only as a psycho-physiological integrator but as a perceptual organ as well.

Here are their findings from the Abstract of the paper cited:

“The main findings in relation to the heart's role in intuitive perception presented here are: (1) surprisingly, the heart appears to receive and respond to intuitive information; (2) a significantly greater heart rate deceleration occurred prior to future emotional stimuli compared to calm stimuli; (3) there were significant gender differences in the processing of prestimulus information...

Overall, we have independently replicated and extended previous research documenting prestimulus responses. It appears that the heart is involved in the processing and decoding of intuitive information. Once the prestimulus information is received in the psychophysiologic systems, it appears to be processed in the same way as conventional sensory input. This study presents compelling evidence that the body's perceptual apparatus is continuously scanning the future...”³

The average “lead time” in the case of the Heartmath studies was 4.5 seconds, in the same range as Radin's results.

One difference noted was that the electrodermal response for the Heartmath study was not significant, as it was in Radin's study. This was probably due to the Heartmath sample, which included experienced meditators and subjects trained in the Heartmath protocols, whereas Radin's studies were of a more representative sample of the total population. The other physiology measures indicated highly significant effects, nonetheless.

By comparing the subjects' reactions to known stress responses, the researchers were able to compare a "normal" response with the "presentiment" one:

"In other words, the body seems to process the unknown stimulus in the same way it does when the future stimulus is known."⁴

Discussion

As before, in keeping with out theory the "event" is the subject's response to the stimulus picture. The reduced "lead time" may be due to the greater adaptability (Heart Rate Variability) of the sample subject's, *and this is taken into account*.

An interesting variant on these studies would be to replicate them over time to see if the lead-time decreases in a way that supports the morphic field theory.

If we harken back to the "Earth School" theory with which I began these essays, each trial in these 2 research projects was an event; the grouped results *is also an event*; and the summation of replicated studies performed in a retroactive meta-analysis is also an event. Thus there is a different observational perspective (i.e., audience) for each nested level of meaning- and the *lessons* provided are received by subject/experimenters at the trial level; study funders and peer reviewers at the publication level; and, say, a variety of audiences in front of a power-point projection at the meta-analysis level.

Of course, this means that this paper is also an event; may I cast it, from my heart, upon the waters...

The additional finding by the HeartMath researchers that females were significantly more intuitive is interesting as well. If we recall the hypothesis in Essay #1, each grouping of functions/qualities within the personality is casting its perspective

outwards towards all that is, with the heart shining omnidirectionally as it is modulated by the mind's perspectival outlook, creating a comb-filtered hologram/interference pattern.

This would apply to the liver, the heart, and hormonal structures as well. So, it is possible that an examination of the time constants engendered (sorry) by the various groupings of hormones might explain this bias. Just a theory...

Of course, it seems to me that women live in their heart more than men, as basic reflection of their yin nature- so it is also not surprising that their heart would shine a little bit brighter and thus account for the results.

LINEAR TIME

Linear time, of course, is a useful explanatory mechanism for many things. It helps to denote a sequence of events, and thus has utility in classes and institutions where simple causation is called for, such as law, politics, medicine, etc.

As I thought about events and how they are introduced within our worldly sphere, and by whom, several possibilities came to mind:

1) Time Linearity is a condition that can only be observed within certain limits, such as on earth, in a human mind, on a billiard table, etc.

2) Events could co-exist with Linear Time, as perhaps uneasy bedfellows.

3) Linearity is just a trick of perspective, like the horizon at sea-, which really has a very gentle curve, the curvature of the earth, to it. (I really like this one).

Currently, it seems to me that a good way to think of it is that time linearity may exist, as a special case, between 2 limited neighborhoods, much like an event; in fact, it

may turn out that linearity is tangential to an event at the point of incidence of the observer.

A good metaphor for this would be sparks flying off a grinding wheel, tangential to the radius of meaning, with orthogonal meanings that may spring up along the path—meanings that decay over time as they increasingly lose context and therefore resolution the further they get from the center of the event.

The center, of course, is the seed (*bija* in Sanskrit), which enfolds the moment of maximal meaning. Not all of these meanings will occur to us, until we become that event which is the true unification of heart and mind.

CONCLUSION

I would like to end this essay with a quotation from the great photographer, Henri Cartier-Bresson:

“To me, photography is the simultaneous recognition, in a fraction of a second, of the significance of an event, as well as of a precise organisation of forms which give that event its proper expression. I believe that through the act of living, the discovery of oneself is made concurrently with the discovery of the world around us which can mould us, but which can also be affected by us. A balance must be established between these two worlds— the one inside us and the one outside us. As the result of a constant reciprocal process, both these worlds come to form a single one. And it is this world that we must communicate.”⁵

In this one quotation, Cartier-Bresson captures the “maximal meaning” of the seed of the event; the synchrony of inner and outer wheels that was hinted at in Essay#2,

and the continual reciprocal updating that was described as the essence of the events that we are in Essay #1.

I couldn't have said it better.

Endnotes:

¹ Dean Radin, *Journal of Scientific Exploration*, Vol. 18, No. 2, pp. 253–273, 2004

² See: <http://www.noetic.org/noetic/issue-four-november-2010/morphic-fields-and-morphic-resonance/>

³ ROLLIN McCrATY, Ph.D., MIKE ATKINSON, and RAYMOND TREVOR BRADLEY, Ph.D., *Electrophysiological Evidence of Intuition: Part 1. The Surprising Role of the Heart*, THE JOURNAL OF ALTERNATIVE AND COMPLEMENTARY MEDICINE Volume 10, Number 1, 2004, pp. 133–143

⁴ McCraty, et al, *Electrophysiological*.

⁵ Henri Cartier-Bresson, "The picture history of photography: From the earliest beginnings to the present day" by Peter Pollack, p. 155; quotation from <http://www.photoquotes.com/ShowQuotes.aspx?id=98&name=Cartier-Bresson, Henri>

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HOLOS UNIVERSITY GRADUATE SEMINARY

HUGS 790 Masters Essays

Essay #4

Event-Enfolded Time: *Summation and Personal Perspectives*

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January 21, 2011

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Writing these three essays has been an emotional education for me; enjoyable, frustrating, expansive, and even sad. (This last emotion comes up when one changes a long-held belief or even an assumption, as it is bid farewell and cast upon the seas of change).

They have also been a mental education- and going through that “sea change” in my conceptualization the week before they were due was pretty exciting!

I had always thought of time as an emergent process, something that arose from within biological being, like perhaps skin cells or thoughts. I never thought of it as a medium for being or as a dimension (except when doing math).

Two of my spiritual teachers had a Native American background and thus it was easy for me to relate to cyclical time, circular time, Indian time. But still, I live in a Western industrialized nation and have to deal with appointments, due dates, and (ahem) *deadlines*.



So is linear time a dying concept, a “dead” line?

I don’t think so. To me, it seems like a concomitant of a certain way of being, or seeing- one that will likely evolve until linear time becomes like a *technique*, something that we adopt for a particular purpose, like Lithuanian.

(We speak Lithuanian only when we go there).

It seems to me that each being in the world of form will have its own time sense- and time to a mayfly will be way different than time to a tortoise.

My hunch is that those two beings “see” enough time to be able to catch lunch, or mate- and don’t worry too much about extension of causation forward and backward beyond even the evolution of their species.

So far as I have yet seen in the animal world, it is “worry” that defines humanity- not the use of tools or an opposable thumb.

(A dog waiting for his owner to come home might be thought to be “worrying”, but the emotion could well be characterized as “longing” or perhaps “pining”, and I think it has little mental superstructure about it).



The great Indian philosopher Nagarjuna proposed two types of truth to account for the distinct ways of being/perceiving/knowing that can be obtained within human existence: relative truth and ultimate truth.

To me, these concepts can handily describe linear time and event time, and it is my hope that we can some day easily hold them both in our minds, as complementarities- not conflicts. So it is likely that we will transcend and include linear time, to use Ken Wilber’s terminology.

As event time, and higher causation (and nested causation) become more widely used, I think we will grow in our identification and in our connection, and in our Being. It all has to do with the meaning one derives from life: and to me, the more meaning- the merrier.



Of course, Truth is a big subject itself. I had sent away for an expensive book, with a title very similar to *Meaning and Belief*, as those two words sounded like it was right up my alley for these essays.

It wasn't. There was no spirit there.

There *was* the absolutely most exhaustive logically air-tight examination of externalism, truth tests, unity of intentional content, and associated concepts I have ever seen; but- no spirit.

NOT ONE example of "Mr. Smith feels a divine spark and buys a newspaper, a rare occurrence for him- and sees the obituary for Mr. Jones, whom he knew in school and hadn't seen for 20 years, and wept."

For that matter, I didn't see emotion mentioned in there at all.



To me, there *is* a truth to the astral realm, to emotions, that transcends and includes mental truths- and vice versa-, which is why they interpenetrate and can be so hard to elucidate. Some truths you learn with a calculator, some truths you learn with tears.



Essay #1 was a lot of hard work, as I had to correct my thinking several times until at one point I did not know which end was up. Eventually it seemed to come together; I tried to write it from the viewpoint of the near future, which helps: it makes us a little bigger than we think we are.

In the diagram where the “U” is shown, and in the text where I mention the idea of a hologram, with God immanent and transcendent, I did not want to confuse the issue at that point with another concept. So I will jump right in now and do that here:

This “U” shape is “up” in the Universe now; I first ran into it with a diagram of Arthur Young’s theory of process, about 10 years ago. He had 7 steps to his process with a “turn” at the bottom- perhaps he had been listening to the Byrds “turn, turn, turn”. (That “Ecclesiastical” song has great relevance to my theory of events, or course). But the number 7 caught my eye- very spiritual, that number.

Otto Scharmer has his Theory “U” now with three steps, a lot easier to teach in a seminar, and remember. (I recommend the book, “Presence,” highly. It describes how that theory can work in the lives of several leaders, including Scharmer, all from a first or second person perspective).

Using Scharmer’s technique in a mindful, meditative way, here is what I found:

Connecting with Higher Power comes in this way: it settles on the shoulders, lightly, like a cape of the finest silk; it warms and descends in a gentle way into the heart, like a leaf comes to rest on the green grass beneath the tree.

(Connecting with “lower power” starts in the lower regions of the body, rising into the belly- it doesn’t get as high as the heart. That is intentional in the human design, I think).

So wearing that silk shawl makes us just a little bigger than we think we are, and that is where I try to work from. Just be aware of your *shoulders*, and breathe in...slowly...

Back to the “U”. I think it is “up” because humanity is about to turn the corner now. To what I’m not sure, but I can feel it. So I’m wearing the shawl...



Another useful analogy for Essay #1:

The “self image” that Bergson posits and I borrowed, that we project out is actually like the earth itself; we are like the sun. The “shadow” that is our eclipse, our blind spot, continually moves around, helping us to get our “bases covered” (the period, I think, is about 300 years- but we’re timeless, so don’t worry- we’ll get there).

This eclipsing shadow sweeps over the surface of the earth and ourselves, mostly subconsciously and over water, - also about 70%, like ourselves- but sometimes, in a *whoosh* of meaning, over land- consciously- visible to one and all and even our inner selves.

In my hermetic process I find it most useful to take analogies from the Natural World. My feeling is that they are not there “accidentally”.



In Essay #2, where I introduce the “law of efficiency”- I don’t like *laws*. The whole concept is anthropocentric, like there’s a congress up in the heavens- a scary thought indeed! As they say in New Jersey, *make a law, make a business*.

I prefer “practice”. Or maybe, “habit”- Sheldrake likes that one. Either way, *there’s always room for improvement*.



I first ran into the creation story about “its turtles all the way down” reading Ken Wilber, probably SES, his big book.

So looking at this “law”, and the self-similarity that is implemented at ascending scales (think “Nude descending a staircase” here), something else occurred to me:

It’s *not* turtles all the way down; it’s *fractals*.

There are an infinity of fractal dimensions between 1.00 and 2.00, and quite a few of those have been found to describe the layout of cities, neural networks, and other communicative phenomena. In future work I would like to look at the potentials for meaning that are distributed along these fractal nodes. Efficient design concepts can be used in these analyses as well.



Returning to the Indian philosophy of emptiness: in *The Universe in a Single Atom*, the Dalai Lama discusses the view of emptiness as propounded by Nagarjuna and Chandrakirti, where a dependently arising world contains dependently arising things with dependently arising causes and dependently arising effects- and none of them have inherent, intrinsic existence.

It is the imputation of an “independent” existence to things that necessitates the view known as “relative” or conventional truth- and the resultant notion of linearity.

In the higher and more accurate view of the interconnectedness and interdependence of all things, the view of linearity does not obtain.

Let's return to the famous "dual slit" experiment, where the "observer" effect is easily demonstrated, as evidence for this idea:

The "perceiver" represents the *ground of interbeing* against which our perspective is arrayed, the essential interaction that forms the holographic comb filter described in Essay # 1.

The addition of the "perceiver" is the admission into our experiment of a complete and natural reality, all of the light reflected in all of the jewels in all of Indra's net. To deny this- both experimentally and conceptually- is to create a special case, one that actually inserts *an infinite number of uncontrolled (and un-acknowledged) variables into our experimental paradigm*. The concept behind that misperception would require the universe to "freeze"... as Lynds has noted... and one of heck of a database to list all those frozen things!

Although it is sometimes useful to create an "objectivity" in our minds in order to observe more closely the *relationships* between things, when we close off the rest of the world via "judgment" or "assumption" we deny the reality in which the "thing" of our observation is embedded. And judgment must eventually yield to probability, until a larger frame of reference (or higher causation) comes up and science begins again.

Sisyphus was the first scientist, I think.

But to do or think otherwise would be as if we encouraged our experimental white mice to run a maze set up in a vacuum- and then wondered why they did not perform per their previous training!



It is my hope that the utilization of this view- of interbeing- within physics will encourage the development of accurate mathematical descriptions of the etheric plane, and the conceptualization of physical reality as a continuous function dependent on the functions of that reciprocal plane.

Most views of the “emptiness” stop at the level of physical-etheric, and do not include the modulation of that interbeing by higher forces, or intentions. But Buddhism itself is not unfriendly to the idea of Grace and causative action, even by Buddhas and Beings beyond our immediate world of form- it just declines to go all the way to a Supreme Being or *prima causa*. This permits the dependent arising of universes within universes without beginning or end- a view which is wholly consistent with Lynd’s papers, and is itself consistent with the idea of a “middle way”.



My personal view allows the existence of a creator- and doesn’t limit that idea to centrality, beginnings, endings, or any other such concepts.

Frankly, the need for beginnings and endings- except in a story, of course- smacks of unresolved control issues.

Of course, definition is necessary for accurate and useful communication- but overdone it defeats itself, for within emptiness there can be no “absolute” definition just as there can be no “absolute” concept.

Just ask a particle!

DEDICATION

I would like to dedicate these essays to the Highest Good of All Life.

Thanks

I would like to thank my committee chair, Dr. Robert Nunley, and the other members of my committee, Dr. Bernard Williams and Dr. Gary Simmons. The questions they posed during my oral exam were excellent without exception, and caused both further focusing of my thoughts and the doubling in size of this last essay. I would also like to thank Harvey and Julie Grady for their counsel as well as the Monitor material, which has shaped and inspired much of my thinking. So to all those mentioned, as well as the substantial supporting network of mental bodies in all domains that must- for now- go without label, I extend my heart-felt appreciation: for their thoughts, their effort, and their time- linear, *event*, or otherwise.